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The World's
Greatest

Andrew J. Seymour

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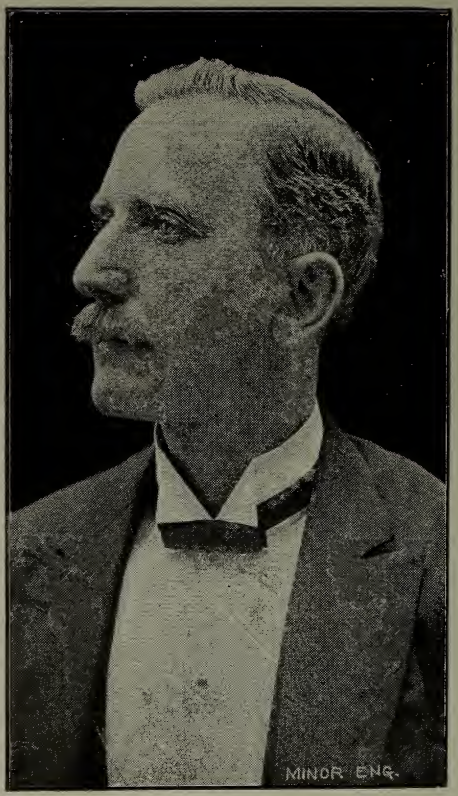

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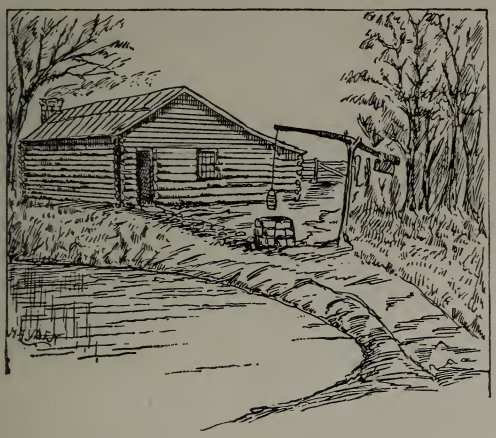
ANDREW J. SEYMOUR.

MR. SEYMOUR is a native of Ohio. At an early age he discovered that he possessed this peculiar power in a seeming marked degree. The first test was given with a friend who had lost an article. He asked him to think where he had last seen it. He took the party by the hand and immediately found it. For some days after this he continued in deep study to know why and how he had succeeded in obtaining the lost article. By continually repeating these tests he soon found it easy to reveal *names, age and occupation* of any one; also to point out any mark or scar, or tell the number of a *bank note* or *watch, combination of safe lock*, or, in fact, any manner of business on the mind.



Seymour's Birthplace.

After experimenting he found by placing his right hand upon the subject's forehead he could read with more accuracy and rapidity, making of himself, as it were, a *human magnet*, to attract the thought from the subject's brain to his own. He takes you by the hand, *you think; and like a flash he tells you what you think.* No two parties in collusion, like so-called circus mind reading, when one, by a clever telegraphy of words, tells the other what he has in his hand. You may ask what mind reading is.

A great many theories have been advanced, such as physic force, mesmeric influence, involuntary action of the muscles, &c., &c., but when the above theories are applied to Mr. Seymour's tests their chain of reason is broken. My theory is that it is mesmeric

influence, but instead of controlling his subject's mind he allows the subject to control his. The minds must be in sympathy, and when in that passive or negative condition with his eyes covered to shut out all from his vision, he is impelled by the mind or some unknown power to read the correct thought. He is often able to read without coming in contact with his subject, but more accurately by coming in contact, either by wire, rod, or by the hand. In his great *London sensational driving tests* while blindfolded, driving through the streets of any city to find an article, with no one near him, going at rapid speed, avoiding street cars and all vehicles,

A murder was committed at Lincoln, Neb., in April, 1890. Two persons were arrested on suspicion. The gun could not be found that the deed was committed with. The sheriff requested Mr. Seymour to assist in solving the mystery. Reading the mind he at once located the gun in a pond of water, linking together a chain of evidence that could have been obtained in no other way.

ladies and gents passing by, and never meet with an accident. This is what baffles the minds of the scientific world.

We live emphatically in an age of investigation and improvement, when light seems to be pouring in oceans on our world; and he who shuts his eyes, and then sniffs and sneers because others open theirs and see, is not only recreant to his duty, but does society an irreparable wrong. We are floating in an immensity of space that knows no bounds, like the mote in the sunbeam. Thought, reason, understanding, etc., are not mind, but merely the results of mind. Mind is a substance that occupies space; it possesses living motion, and the result of that motion is thought, reason and power. If thought, reason and understanding are mind, then our minds are annihilated every

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night in sleep. Because, if all the organs of the brain are wrapped in profound slumber, then there is not a single thought stirring in the whole intellectual realm. It will not answer to parry the force of this argument by saying that the action of blood upon the brain produces thought, and that this action is suspended in slumber, because the blood flows and acts upon the brain in sleep as well as when we are awake; and hence we should, on this principle, think and reason when asleep nearly as well as when awake. This, however, is not the case. If, then, thought and reason are mind, I must insist that, in profound slumber, the mind is annihilated, for thought is gone. Hence it is plain that thought, reason and understanding are not mind but the effects of mind. It is admitted on all hands that the mind resides in the brain; not in the blood-vessels, but in the nerves themselves. Now, if the nerves are very much expanded by heat, it is impossible to sleep. By lying perfectly still upon our backs there is a coolness steals over the brain. The nerves, by coolness, are made to contract. They continue gently to shrink until they press upon the living substance that they contain and stop its motion. That moment all thought ceases. Recollect, mind is that substance whose nature is motion, and the result of that motion is thought. By pressure, by force, it is stopped, and thought is gone. The moment our rest is complete a nervous warmth comes over the brain. The nerves expand; leave the mind disengaged; it resumes its motions, and thought is the result. As cold shrinks and heat expands the nervous system, so that we alternately sleep and wake under this double action, so the mind is a living, self-moving and invisible substance, which is capable of being compressed sufficient, at least, to prevent its motion. What is called by skeptics the incomprehensibility and marvellousness of magnetic sleep, and who, on this account, openly avow the impossibility and inconsistency of anyone being thrown into such a state; and who, whenever they witness experiments to test it, freely use the stereotyped words, "humbug" and "collusion," and that, too, with great emphasis, without being able, however, to detect this great, this wonderful imposition on public credulity.

If we turn to man and investigate the secret stirrings of his nature, we shall find that he is but an epitome of the universe. The chemical properties of all the various substances in existence, and in the most exact proportions, are congregated and concentrated in him, and form and constitute the very element of his being. In the composition of his body are involved all the mineral and vegetable substances of the globe, even from the grossest matter, step by step, up to the most rarefied and fine. And, lastly, to finish this masterpiece of creation, the brain is invested with a living spirit. The incomprehensible spirit, like an enthroned deity, presides over and governs through electricity as its agent, all the voluntary motions of this organized corporeal universe; while its living presence, and its involuntary self-moving powers cause all the involuntary functions of life to proceed in their destined course. Man is subjected to the same com-

mon law that pervades the universe, so electricity is the connecting link between mind and matter. As it is co-eternal with spirit or mind, so it is the only substance in being that can directly touch, or through which it can manifest its powers. It is the servant of the mind to obey its will and execute its commands. It is through this that the mind conveys its various impressions and emotions to others, and through this same medium receives all its impressions from the eternal world; also by this that the mind contracts the muscles, raises the arm, and performs all the voluntary motions of this organized body.

The brain is the fountain of the nervous system, from which it sends out its millions of branches to every part of the body; indeed, the brain is but a congeries of nerves, and is the immediate residence of the living spirit. This spirit or mind is the cause of all

Seymour making the above driving test does not come in contact with any member of the committee, but drives seated alone on the driver's seat.

motion, whether that motion be voluntary or involuntary. It wills the arm to rise, and immediately the arm obeys the mandate. While the very presence of this mind in the brain, even though wrapped in the insensibility of sleep, produces all the involuntary motions of the vitals and executes the functions of life. Mind cannot come in direct contact with gross matter. Mind can no more directly touch the hand, the bones of the arm, the sinews, the muscles, the blood-vessels, nor the blood that rolls in them. In proof of this position let one hemisphere of the brain receive what is called a stroke of palsy. Let the paralysis be complete and one-half of the system will be rendered motionless. In this case the mind may will with all its energies—may exert all its mental powers—but the arm will not rise, nor the foot stir. Yet the bones, sinews, muscles and blood-vessels are

all there, and the blood as usual continues to flow. Here then we have proof the most irresistible that mind can touch none of these; for what the mind can touch it can move. It is equally certain mind can touch some matter in the body, otherwise the arm could not raise at all. The question then arises, what is that mysterious substance which the mind can touch as its prime agent, by which it produces muscular motion. In the light our subject now stands the answer is most simple It is that very substance which was disturbed in this paralysis, and that is the nervous fluid, which is animal electricity, and forms the connecting link between mind and matter. Mind is the only substance in the universe that possesses inherent motion and living power as its two primeval efficients. These two seem to be inseperable, because there can be no manifestation of power except through motion. Hence mind is the first grand moving cause. It is the first link in the magnificent chain of existing substances. This mind wills. This will, however, is not a substance, but a mere energy or result of mind. To be plain, it is mind that touches electricity; electricity touches nerve; nerve touches muscle; muscle touches bone, and bone raises dead matter. It is, therefore, through this concatenation or chain, link by link, that the mind gives motion to and controls living or dead matter, and not by direct contact with all substance. Hence the proof is clear and positive that the mind can come in contact with, and by its volition control, the electricity of the body, and collect this subtle agent with fearful power upon any part of the system. It is evident that the mind holds its residence in the brain, and that it is not diffused over the whole system. Were it so, then one's hands and feet would think, and in case they were amputated we should lose part of our minds. If, then, the mind, invested with royalty, is enthroned in the brain, and if the mind command the foot to move, or the hand to rise, then it must send forth from its presence an agent, as its prime minister, to execute this command. Hence it is easily seen that all motion and power originate in mind. If the mind continually throws off electricity from the brain by its mental operations, and by muscular motions, then how is the supply kept up in the brain; through what source is it introduced into the system, and how conveyed to the brain? I answer, through the respiratory organs electricity is taken into the blood at the lungs, and from the blood it is thrown to nerves and conducted to the brain, and is there secreted and prepared for the use of the mind. The brain is the fountain of the nervous system, and both its hemispheres are made up of a congeries of nerves. They both pass to the cerrebellum; and the spinal marrow, continued to the bottom of the trunk, is but the brain continued.

In the spinal marrow, which is the grand conducter from the brain, is lodged the whole strength of the system. From this spinal marrow branches out thirty-two pairs of nerves, embracing the nerves of motion and those of sensation. From these branch out others, and others again from these, and so on till they are spread out over the

human system in network so infinitely fine that we cannot put down the point of a needle without feeling it; and we cannot feel unless we touch a nerve. We see, therefore, how inconceivably fine the nervous system is. In all these millions of nerves there is no blood; they contain the electric fluid only, while the blood is confined to the veins and arteries. The blood-vessels pass round among the convolutions of the brain, and through them the blood freely flows to give that mighty organ action; but in the nerves themselves there

Seymour the Medium playing a piece of Music thought of by a stranger.

is no blood. They are the residence of the living mind, and its prime agent, the electric fluid.

The operations of the mind and the nervous system of man have been too much overlooked; greater attention has been paid to the blood, and to the more gross and solid parts of the body. But it is evident that disease begins in the electricity of the nerves, and not in the blood. Electricity is the starting point. From thence it is communicated to the blood, from the blood to the flesh, and from the flesh to the bones which are the last affected. It begins in the finest and ends in the grossest particles of the system. The unseen are the starting powers. As the brain is the fountain of the nervous system, and sends forth its millions of branches to every possible part and extremity of the body. This nervous system is filled with electricity, which is the agent or servant of the royal mind, who, as monarch,

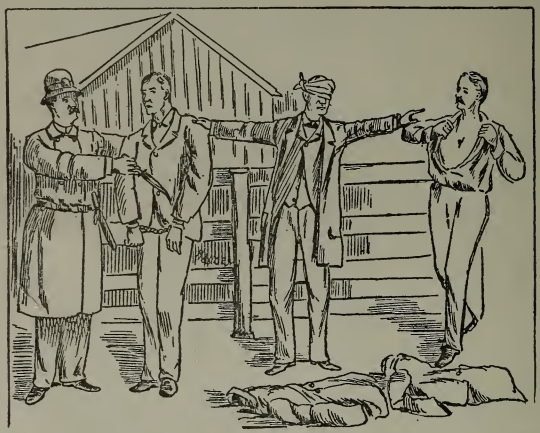
holds his throne in the brain. From thence the mind, by its volitions, controls one-half of the electricity of the system. It controls all that is contained in the voluntary nerves, but has no such control over the other half, which is confined to the involuntary nerves. So we perceive that the same nervous fluid which, when equalized, produces health, is, when thrown out of balance, the cause of disease. The whole electricity of the nerves is, of course, one hundred per cent. Fifty per cent. is under the voluntary control of the mind, and belongs to the voluntary nerves, and the other fifty per cent. is under the control of the involuntary powers of the mind and belongs to the involuntary nerves. If the mind, on hearing bad news, or by some sudden distress, should call the whole fifty per cent. of electricity under its control to the brain, apoplexy and death must ensue. Medical men have noticed the great effect that the mind has upon the body, both as regards a disastrous or salutary result. Hence they keep up the brightest hopes of their patients as to recovery, and carefully guard every one against uttering to them a word of discouragement. These effects they have seen, but not understanding the connecting link between mind and matter, the true philosophy of disease has been by them overlooked, and in relation to this science they may after all cry "humbug." But this will avail them nothing, for truth, after all, will stand unshaken, and be appreciated by after generations, when opposition shall have been interred with no hope of its resurrection. As regards mental impressions, we see the supreme importance of maintaining a reconciled state of mind. Equanimity of mind is the parent of health, peace and happiness.

Taste, seeing, etc. are electrically conveyed to the mind. Try the following experiments: Take a half dollar and piece of zinc of the same size. Touch them separately to the tongue and you will not perceive any taste; but put the tongue between them, and, in this position, touch the edges of the two pieces together over the end of the tongue and you will taste a pungent acid. This taste is produced electrically. Zinc contains a greater portion of electricity than the silver, and when they come in contact it gives it off to the silver and conveys the sensation of taste through the glands to the mind. In further proof of this living electricity put the half dollar against the gums under the upper lip; open the mouth and lay the zinc upon the tongue. By moving the tongue up and down you will touch the pieces together, and every time they come in contact you will not only perceive the same taste before described, but you will see a flash of lightning. Now that this lightning is seen directly by the mind, and independent of the natural organ of the eye, you may enter a dark room, and in the darkest night, close your eyes, and even bandage, and yet when you touch those pieces as described you will see a flash even when one from the heavens could not be seen. This flash is conveyed through the nervous system directly to the mind, where alone exists the power of vision. This is not only proof that taste and sight are electrically

conveyed to the mind, but also that electricity is that substance which alone comes in contact with mind.

ARTHUR ST. ELMO'S SECRET OF MESMERISM REVEALED.

I will now proceed to instruct you how an individual can be electrically and psychologically controlled. This is a subject involving vast utility as a curative power to the sick and distressed, and is therefore full of deep and stirring interest to every feeling heart. To control is to cure. In order to effect an individual, and to success-



Seymour found a dagger stained with blood used by a bank clerk near Kansas City, Mo , year of 1874.

fully control his mind and muscles, it is, in the first place, necessary that he should stand in a negative relation to the operator as to the doctrine of impressions. Some persons are naturally in this condition; were born in it; live in it, and will die in it. Others are not in this state, and hence means must be used to bring them there before they can be controlled. In order to determine whether an individual stands in this negative relation to yourself, as the operator, you may first proceed to take the communication, as we term it. Hence, as man is a part of the universe, he constantly takes into his system large portions of electricity with the air he inspires, with the water he drinks, and with the food he eats. And by mental and muscular action, and the common operations of animal life, he unceasingly throws it off through the nervous force. On passing from his system into the surrounding elements, it forms around him his electric or

magnetic circle. How large this circle may be is as yet to us unknown. Hence, when two individuals come within a certain distance of each other, their circles meet, and touch each other at two points. If one of the individuals is in the electro-psychological state, the communication will be taken through the positive and negative forces. And through this communication is taken without personal contact, yet it is done through the nerve that constitutes our individualism or personal identity. A communication in this manner can be established with those persons only who are very sensitive. The most natural mode to get a good communication, and the one least liable to be detected, is to take the individual by the hand, and in the same manner as though you were going to shake hands. Press your thumb with moderate force upon the ulnar nerve, which spreads its branches to the ring and little finger of the hand. The pressure should be nearly an inch above the knuckle, and in range of the ring finger. Lay the ball of the thumb flat and partially crosswise, so as to cover the minute branches of this nerve of motion and sensation. The pressure, though firm, should not be so great as to produce pain or the least uneasiness to the subject. When you first take him by the hand request him to place his eyes upon yours and to keep them fixed, so that he may see every emotion of your mind expressed in the countenance. Continue this position and also the pressure upon this cubital nerve for half a minute or more; then request him to close his eyes, and with your fingers gently brush downward several times over the eyelids as though fastening them firmly together. Throughout the whole process feel within yourself a fixed determination to close them, so as to express that determination fully in your countenance and manner. Having done this, place your hand on the top of his head and press your thumb firmly on the organ of individuality, bearing partially downward, and with the thumb still pressing the ulnar nerve, tell him, "you cannot open your eyes!" Remember that your manner, your expression of countenance, your motions and language must be of the most positive character. If he succeed in opening his eyes, try it once or twice more, because impressions, whether physical or mental, continue to deepen by repetition. In case, however, that you cannot close his eyes, nor see any effect produced upon them, you should cease making any further efforts because you have now fairly tested that his mind and body both stand in a positive relation to yours as it regards the doctrine of impressions.

There is another mode of communication through the median nerve, which is a compound nerve having the power of both motion and sensation. It is located in the center of the upper part of the palm of the hand near where it joins the wrist. In order to take the communication through this medium, you must take the subject by the hand with the palm upward, place the ball of your thumb in the center of his hand near the root of his thumb, and give a moderate but firm pressure. The astonishing nature of the impression can only be equalled by the result produced. If you succeed in closing the

subject's eyes by this mode, you may then request him to put his hands on his head, or in any other position you choose, and tell him, "you cannot stir them!" In case you succeed request him to be seated and tell him, "you cannot rise!" If you are successful in this request him to put his hands in motion and tell him, "you cannot stop them!" If you succeed request him to walk the floor and tell him, "you cannot cease walking!" And so continue to perform experiments involving muscular motion till you can completely control him. When this is accomplished, we say, for the sake of convenience, he is in the electrical state. You may, perhaps, not be able to affect him further; and as you cannot know without a trial,

Conveyances of thought over an electric wire. This test alone has astonished the scientific minds, awakened the press and mystified the populace of both hemispheres. The most miraculous exhibition of spirit power ever given mortal medium.

you will proceed to produce mental impressions by operating upon his mind only. If he is entirely in the state, you can make him see that a cane is a living snake or eel; that a hat is a halibut or flounder; a handkerchief is a bird, child, or rabbit; that the moon or stars falls on a person and sets him on fire, and you can make him hasten to extinguish it. You can make him see a river, on it a steamboat crowded with human beings. You can change his own personal identity, and make him believe that he is a child two or three years old, or that he is an aged man, or even a woman. You can change the taste of water to that of vinegar, wormwood, honey, or anything you please. In like manner you can operate on his hearing and smelling, as well as on his sight, feeling and taste. We now say for convenience that he is in the psychological state. The average num-

ber of persons in the United States who are naturally in the psychological state is almost one in twenty-five. These can be cured of any functional diseases with which they may be assailed by simply performing upon them the experiments just named, or others of a like character. And on such any surgical operation may be performed without the slightest degree of pain, that, too, while they are wide awake and in perfect possession of all their reasoning faculties. We see how vastly important it is that all should be brought into the electro-psychological state. It would be a triumph over disease and pain, and prepare the human race to wear out with age. In order to bring about this result there is no better process than the following. For convenience take a piece of zinc the size of a cent, but somewhat thicker, and imbed a silver five-cent piece in its center; pass a small copper wire, as a rivet, through both. Place this coin in the palm of the hand with the silver side up, and request him to bring it within a foot of his eyes. Let him take a position which he can retain twenty minutes or more without any motion of his feet, hands, lips, head. He must remain motionless as a statue, except the natural winking of the eye. The eye should be placed upon the coin as though riveted there. If they have a tendency to close he should not strive to keep them open; let them close. Follow nature. If one sitting does not bring them to this state repeat the next evening. Some require one sitting, some two, some three, some more. No two are alike. Now if you really desire to mesmerize a person who has never been put into the state, nor in the least affected, there is no better mode than to seat him in an easy posture and request him to be calm and resigned. Take him by both hands, or else by one hand and place your other gently on his forehead. But with whatever part of his body you may choose to come in contact, be sure to always touch two points answering to the positive and negative forces. Fix your eyes firmly upon his, and, if possible, let him contentedly and steadily look you in the face. Remain in this position till his eyes close. Then place both hands on his head, gently pass them to his shoulders, down the arms, and off at the ends of his fingers. Throw your hands outward as you return them to his head, and continue these passes till he can hear no voice but yours. He is then entirely in the mesmeric state. The reason why you throw your hands outward on returning them to his head when making the passes is to avoid waking him by passing them upward in front and near his body. It is well known that downward passes of an electro-magnet attached to a galvanic battery the steel magnet becomes instantly charged so as to lift a pound of iron. By the upward passes it becomes instantly demagnetized so that it will lift nothing. The same applies to the human being when his mind is left uninfluenced. In case the person whom you wish to mesmerize is not affected, feels no inclination to close his eyes after fifteen or twenty minutes' trial, you will proceed to make the passes and continue them for fifteen or twenty minutes. Then take him again by the hands as at first;

continue this position the same length of time, then resume the passes as before. Continue these two modes of operation alternately about an hour. Before you leave him reverse the passes for the space of a minute, as though waking him up. The next day give him another sitting of an hour; and so on day after day till you get him into the mesmeric state. When a person is in the mesmeric state, awake him by the upward passes. There are mysteries in mesmerism, but no more than in any other science. It is vastly important that every person while at ease, or even in health, should be operated upon until the brain is magnetically subdued. One person can be mesmerized in an hour or less, another in two hours,

Seymour caused the Accused Thief to mentally confess that the stolen diamonds were concealed in the cavities of her teeth.

and so on up to thirty hours. Let a healthy friend of yours sit down one hour each day until he subdues your brain. No person should mesmerize more than one hour in twenty-four. The exertion is so great he will injure himself if he does. But here is the glory of this science. Though you may labor an hour each day for twenty or thirty days in succession, yet what you gain you hold until the work is accomplished. After the brain is once magnetically subdued you can then throw the person into the state in five minutes. Your brain being magnetically subdued, it is worth hundreds of dollars to you. You are then ready for the day of distress. Come what may—tooth-ache, headache, ticdoloreaux, neuralgia, or any pain which you can conceive. Let some one mesmerize you, then wake you up, and the pain is gone. The whole process need not occupy more than ten

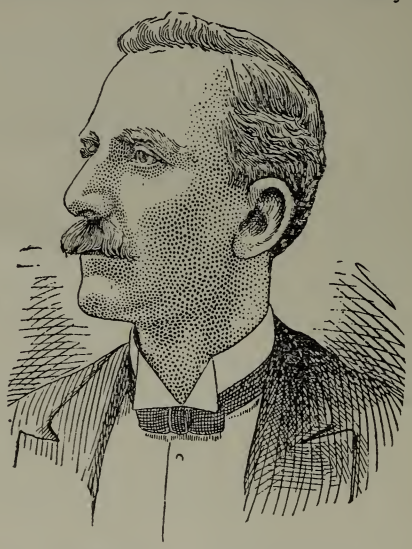
minutes. Should you break your arm, let some person mesmerize the arm only, which can be done in one minute. You are free from pain, and though in your wakeful state, you can look quietly on and see the bones put to their places. Your arm can be kept in the mesmeric state, and thoroughly and rapidly healed without having ever experienced one singte throb of pain. If you neglect to have your brain magnetically subdued, then when the day of distress comes upon you it might require several hours to put you into this state; it will then be too late too avail yourself of the blessings this science is calculated to bestow. It is not only a preventative of fits, insanity, and of the most frightful nervous diseases, but a safeguard against pain. It never fails to remove the ague and fever.

Truth is immutable; cannot bend to circumstances, and must stand independent of the belief or unbelief of men. It must soar on towering wing far above the reach of scorn, and sooner or later triumph over all opposition. We are but an epitome of God's universe, and in us is contained every variety of matter and substance in being. "The proper study of mankind is man;" in this study the most unbounded fields are opened to the range of human thought. We will now speak of the dangers of mesmerism. Do you know of any blessing beneath these heavens but what has been and still continues to be abused? There is no more common blessing than taste; yet to gratify taste millions on millions have gone to a drunkard's grave. Also millions have gone to their graves through excess in eating. But is taste a curse because men abuse it? So can all the organs of the human brain be abused; it is impossible for any person to be thrown into the state against his will, if he at the same time use physical resistance. When in the magnetic state he has twice the strength to resist and defend himself that he has when out of it. One surely would not suffer an enemy, nor an unprincipled person, to mesmerize them. But to be safe, never allow any one to magnetize you, unless in the presence of a third person. There are persons who undertake to mesmerize others, who have some local disease, or are in feeble health. By so doing they injure themselves and also the subject. Such persons have no nervo-vital fluid to spare, and what little they have is in a diseased state and unfit to be thrown upon the nervous system of another. I care not what the disease may be, by long persistence in mesmerizing a person, that disease will be at length communicated to the subject. Great caution, in this respect, should be observed by both parties, if they would not impair their health. Never allow any person of a poor constitution to put you in this state; and I also warn those who are diseased, or even in delicate health, never to mesmerize others, for they will by so doing, inflict upon themselves a serious injury. But, on the other hand, there is no danger in a healthy person magnetizing those who are diseased. As the operator imparts the nervo-vital fluid, and does not receive any in return, he is in no danger of taking the disease of his patient.

ANDREW J. SEYMOUR'S CORRECT METHOD OF MIND READING.

It is the action of the positive and negative impressions of two minds; but the minds must be in sympathy. The subject's mind the positive and the reader's mind the passive. The reader must take the subject's left hand in his left and place the right hand to the subject's forehead or base of the brain, and soon you will be impelled by some unknown force to move toward the hidden article or object thought of.

To read words thought of by the subject, the reader must have charts of letters and figures. Then by forming connection in same manner as stated above, and moving the hand slowly over the charts,



ANDREW J. SEYMOUR.

the same unknown hidden force will indicate to the reader the thoughts of the subject. In all tests the reader should be blindfolded and the subject must keep his mind intently fixed on the subject in question.

A TEST.—To further prove the true action of your mind, tie a key or some article to a string about sixteen inches long, hold it between the thumb and finger of the right hand, holding your arm and hand out away from the body, then will the key, "as it were," to move to the right, left or revolve in a circle, and almost instantly it will answer your thought's bidding while you hold the hand and arm perfectly still.

SEYMOUR'S BURIAL TEST.

Suspended Animation.

HOW AN INDIAN FAKIR REMAINED BURIED ALIVE FOR TEN MONTHS.

That the plan is practicable is alleged by travelers who claim to have seen the thing done by Indian fakirs.

Captain Osborne, a British army officer, in his work entitled "The Court and Camp of Rungeet Sing," gives a circumstantial account of a fakir who had the extraordinary power of suspending his animation for a great length of time, during which he allowed himself to be kept in a burial vault apart from all supply of air and food. After going through a regular course of preparation, which occupied him seven days, and the details of which are not agreeable to dilate upon, the fakir reported himself ready for interment in a vault which had been prepared for the purpose by order of the maharajah.

Captain Osborne tells us that on the appearance of Rungeet and his court he proceeded to the final preparations that were necessary in their presence. After stopping with wax his ears and nostrils, he was stripped and placed in a linen bag, and the last preparation was concluded by turning his tongue forward and closing the gullet. He immediately died away in a kind of lethargy.

This bag was then closed and sealed with Rungeet's seal and afterward placed in a small deal box, which was also locked and sealed. The box was then placed in a vault, the earth thrown upon it and trodden down and a crop of barley sown over the spot and sentries placed around it.

The maharajah was, however, very skeptical on the subject, and twice in the course of the ten months that the fakir remained under ground he sent people to dig him up, when he was found to be in exactly the same position and in a state of perfectly suspended animation.

At the termination of the ten months Captain Wade, another British officer, accompanied the maharajah to see the fakir disinterred. He examined the fakir personally and minutely and was convinced that all animation was perfectly suspended. He saw the locks opened and the seals broken by the maharajah and the box brought into the open air. The man was then taken out, and on feeling his wrist and heart not the slightest pulsation was perceptible. The first thing towards restoring him to life was the forcing of his tongue back to its proper position, which was done with some little difficulty by a person inserting his finger and forcibly pulling it back and continuing to hold it until it gradually resumed its natural place. Captain Wade describes the top of his head to have been considerably heated, but all other parts of the body were cool and healthy in appearance. Pouring a quantity of warm water upon him constituted the only further measurers for his restoration, and in two hours' time he was as well as ever.

The above test was to have been performed by Andrew J. Seymour but Mayor Harrison of Chicago, Ill., refused the burial permit.

This is only one of the many testimonials on record in books of Indian travel to the same effect.

SEYMOUR'S PALMISTRY BY THE LINES ON THE HAND.

The palms of the hands contain a great variety of lines running in different directions, every one of which bears a certain relation to the events of a person's life; and from them, with the most infallible certainty, can be told every circumstance that will happen to any one, by observing them properly. It is therefore recommended to pay

Seymour, the Thought Magnet, reading through a telephone at Salt Lake City, and finding an article at Ogden, Utah, over forty miles distant.

strict attention to this subject, as by that means you will undoubtedly gain very excellent knowledge for your pains.

And first is given the names of the several lines as they hold their places, and then particularize their qualities.

There are five principal lines in the hand, viz:—

The Line of Life.
The Line of Death.
The Table Line.
The Girdle of Venus.
The Line of Fortune.

And besides these are other Lines, as the Line of Saturn, the Liver Line, and some others, but these only serve to explain the principal Lines.

The chief Line on which persons of the profession lay the greatest stress, is the Line of Life, which generally takes its rise where the thumb-joint plays with the wrist on the inside; and runs in an oblique direction to the inside of the innermost joint of the fore finger.

The next is the Line of Death, which separates the fleshy part of the hand on the little finger side, from the hollow of the hand, running in various directions in different people.

The Table Line originates with the Line of Life at the wrist, and runs through the hollow of the hand towards the middle finger.

The Girdle of Venus takes its course from the extremity of the lowermost joint of the little finger, and, forming a curve, terminates between the fore and middle fingers.

The Line of Fortune strikes from behind the ball, or mount of the fore finger, across the palm and Line of Life, and loses itself in or near the fleshy part of the hand, on the little finger side.

If the Line of Life is crossed by other lines at or near the wrist, the person will meet with sickness in the beginning of life, and the degree of sickness will be proportioned to the size, length, and breadth of the intervening lines. If the Line of Life runs fair and uninterrupted, the person will enjoy good health; and according to its length towards the outside of the fore finger, you may judge if the person will live long, as the longer the line the longer the life.

If the Line of Death is short, and runs even, without being broken or divided, it shows that the person will enjoy a good length of days, and not be subject to many maladies; but if it is interrupted, it evidently shows that the person's life will be endangered by illness. If this line ends abruptly, and with a broad point, it shows that the person will die suddenly; if it goes off in a tapering point, the last illness will be slow, and consuming by degrees. If other lines run across it, the person will be of a weakly and infirm habit of body, often incapable of following any hard or laborious business.

The line of Fortune, by its approach to the Girdle of Venus, shows that there is a strong kindred between them, and their distance, at their two extremities, clearly points out that love is inconsistent with childhood and old age; yet in those where the cross lines approach from the one to the other near their ends, prove that the person were, or will be susceptible of love in childhood or old age. For example, if the cross lines are at the beginning of the Girdle of Venus, and bear towards the tail of the Line of Fortune, it evidently indicates that the person was susceptible of love at an earlier period than usual; if these lines of communication are crossed by other small lines, the person has been disappointed in his wishes, or severely punished for gratifying them; if plain and straight, that he has been successful; if the lines take their rise from the tail of the Girdle, and lead towards the head of the Line of Fortune, the person will be amorous in his old age, and according to the situation of the transverse lines, will be successful or unfortunate in his amours; if the Line of Fortune runs smooth, broad and clear, the person will enjoy affluence through life, and be pros-

perous in all his undertakings; if it is intersected by short lines at the beginning, near the fore finger, it denotes that the person was poor, or at least with a small capital; if these lines occur towards the middle at either end, he will be prosperous in the first and last of life, but meet with disappointments at mid-age; if the cross lines occur at the extremity, and not before, he will die poor and distressed. If transverse lines, crossed by others, pass from the Line of Life to the Line of Fortune, the person will be engaged in quarrels and broils, or lawsuits and disunion with his neighbors.

Transmission of Tone.

If the hollow palm of the hand, which some call the Plain of Mars, is full of cross lines, running into each other, the person will be of a humorsome, uneven, and testy temper, jealous and hasty, quarrelsome and fighting, and endeavoring to set others by the ears; he will meet with very frequent misfortunes, and bear them very uneasily; whereas, if the hollow or palm of the hand has none but the unavoidable lines, that is to say, those that must unavoidably pass through it, he will be of a sweet and amiable disposition, full of sensibility, gratitude, and love, faithful, benevolent, and kind; and, though

subject to crosses, losses, and disappointments, will bear them with an even and agreeable temper; from this part chiefly it is recommended to persons to choose their companions for life, either for friendship or marriage.

The mount or ball of the thumb bears a peculiar analogy to the events of a person's life, with respect to disputes, quarrels and law suits: if this mount has many long, straight lines, reaching from the thumb to the Line of Life, they show that the person will have several personal encounters, either with hands, clubs, pistols, or swords; but if the lines are curved or crooked, they indicate lawsuits, and, according to the degree of crookedness, they will be long or short; but if these lines end in a straight direction towards the Line of Life, they will end prosperously; if otherwise, they will be attended with an unfavorable issue.

SEYMOUR'S FORECAST BY THE GROUNDS IN A TEA OR COFFEE CUP.

Pour the grounds of tea or coffee into a white cup; shake them well about, so as to spread them over the surface; reverse the cup so as to drain the superfluous contents, and then exercise your fertile fancy in discovering what the figures thus formed represent. Long wavy lines denote vexations and losses,—their importance depending on the number of lines. Straight ones, on the contrary, foretell peace, tranquillity, and long life. Human figures are usually good omens, announcing love affairs and marriage. If circular figures predominate, the person for whom the experiment is made may expect to receive money, If these circles are connected by straight unbroken lines, there will be delay, but ultimately all will be satisfactory. Squares foretell peace and happiness; oblong figures, family discord; whilst curved, twisted, or angular ones, are certain signs of vexations and annoyances, their probable duration deing determined by the number of figures. A crown signifies honor; a cross, news of a death; a ring, marriage,—if a letter can be discovered near it, that will be the initial of the name of the future spouse. If the ring is in the clear part of the cup, it foretells a happy union; if clouds are about it, the contrary; but if it should chance to be quite at the bottom, then the marriage will never take place. A leaf of clover, or trefoil, is a good sign, denoting, if at the top of the cup, speedy good fortune, which will be more or less distant in case it appears at or near the bottom. The anchor, if at the bottom of the cup, denotes success in business; at the top, and in the clear part, love and fidelity; but in thick, or cloudy parts, inconstancy. The serpent is always the sign of an enemy, and if in the cloudy part, gives warning that great prudence will be necessary to ward off misfortune. The coffin portends news of a death, or long illness. The dog, at the top of the cup denotes true and faithful friends; in the

middle, that they are not to be trusted; but at the bottom, that they are secret enemies. The lily, at the top of the cup, foretells a happy marriage; at the bottom, anger. A letter signifies news; if in the clear, very welcome news; surrounded by dots, a remittance of money; but if hemmed in by clouds, bad tidings and losses; a heart near it, denotes a love-letter. A single tree portends restoration to health; a group of trees in the clear, misfortunes, which may be avoided; several trees, wide apart, promise that your wishes will be accomplished; if encompassed by dashes, it is a token that your fortune is in its blossoms, and only requires care to bring to maturity;

Finding the skeleton of a prominent citizen, receiving the impressions from the excited, concentrated mind of the prisoner, while under guard and in chains, in N. Dakota, U. S. A., May, '83.

if surrounded by dots, riches. Mountains signify either friends or enemies, according to their situation. The sun, moon, and stars denote happiness and success. The clouds, happiness or misfortune, according as they are bright or dark. Birds are good omens, but quadrupeds—with the exception of the dog—foretell trouble and difficulties. Fish imply good news from across the water. A triangle portends an unexpected legacy; a single straight line, a journey. The figure of a man indicates a speedy visitor; if the arm is outstretched, a present; when the figure is very distinct, it shows that the person expected will be of dark complexion, and *vice versa*. A crown, near a cross, indicates a large fortune, resulting from a death.

Flowers are signs of joy, happiness, and peaceful life. A heart, surrounded by dots, signifies joy, occasioned by the receipt of money; with a ring near it, approaching marriage.

SEYMOUR'S SYSTEM HOW TO READ YOUR FUTURE BY THE WHITE OF AN EGG.

Break a new-laid egg, and, carefully separating the yolk from the white, drop the latter into a large tumbler half full of water; place this, uncovered, in some dry place, and let it remain untouched for four-and-twenty hours, by which time the white of the egg will have formed itself into various figures,—rounds, squares, ovals, animals, trees, crosses, &c.—which are to be interpreted in the same manner as those formed by the coffee-grounds. Of course, the more whites there are in the glass, the more figures there will be.

This is a very pretty experiment, and much practiced by the young Scotch maidens, who, however, believe it to have more efficacy when tried on either Midsummer Eve or Hallowe'en (31st October).

SEYMOUR'S SYSTEM TO CHOOSE A HUSBAND BY THE HAIR.

BLACK.—Stout and healthy, but apt to be cross and surly; if very black and smooth and a large quantity, will be found where he fixes his attachment, not addicted to lewdness, make a good husband and take care of his family; but if short and curly, will be of an unsettled temper, given to drinking, somewhat quarrelsome, will show much fondness at first paying his addresses, but be unsteady and forgetful afterwards.

WHITE OR FAIR HAIR.—Will be of a weak constitution, rather stupid, very fond of music, will cut no great figure in the world, very moderate in his amorous wishes, but get many children.

YELLOW.—Inclined to jealousy.

LIGHT BROWN.—Neither very good nor very bad, middling in all respects, rather given to women, but upon the whole is a good character.

DARK BROWN.—Sensible and good-humored, careful, attentive to business, and generally makes a good husband.

VERY DARK BROWN.—Of a robust constitution, and of a grave disposition, but good-tempered and sensible; very fond of his wife, though he may chance now and then to go astray.

RED.—Will be artful, cunning and deceitful, and much given to wenching; loves a chemise so well that his wife will scarce have one to her back; but is generally of a lively temper.

SEYMOUR'S SYSTEM TELLING BY CARDS.

In fortune-telling by cards—as in all games in which cards are employed—the Ace ranks highest in value. Then comes the King, followed by the Queen, Knave, Ten, Nine, Eight, and Seven,—these being generally the only cards used.

The order and comparative value of the different suits is as follows: First on the list stand "Clubs," as they mostly portend happiness; and—no matter how numerous or how accompanied—are rarely or never of bad augury. Next come "Hearts," which usually signify joy, happiness, liberality, or good temper; "Diamonds," on the contrary, denote delay, quarrels, and annoyance; and "Spades"—the worst suit of all—grief, sickness, and loss of money.

Indian Fakirs.

We are, of course, speaking generally, as, in many cases, the position of cards entirely changes their signification—their individual and relative meaning being often widely different. Thus, for example, the King of Hearts, the Nine of Hearts, and the Nine of Clubs respectively signify—a liberal man, joy, and success in love; but change their position, by placing the King *between* the two Nines, and you would read that a man, then rich and happy, would be ere long consigned to a prison!

The individual meaning attached to the thirty-two cards employed is as follows:—

ACE OF CLUBS.—Signifies joy, money, or good news; if reversed, the joy will be of brief duration.

KING OF CLUBS.—A frank, liberal man, fond of serving his friends; if reversed, he will meet with a disappointment.

QUEEN OF CLUBS.—An affectionate woman, but quick-tempered and touchy; if reversed, jealous and malicious.

KNAVE OF CLUBS.—A clever and enterprising young man; if reversed, a harmless flirt and flatterer.

TEN OF CLUBS.—Fortune, success, or grandeur; reversed, want of success in some small matter.

NINE OF CLUBS.—Unexpected gain, or a legacy; reversed, some trifling present.

EIGHT OF CLUBS.—A dark person's affections, which, if returned, will be the cause of great prosperity; reversed, those of a fool, and attendant unhappiness if reciprocated.

SEVEN OF CLUBS.—A small sum of money, or unexpectedly recovered debt; reversed, a yet smaller amount.

ACE OF HEARTS.—A love-letter, or some pleasant news; reversed, a friend's visit.

KING OF HEARTS.—A fair, liberal man; reversed, will meet with disappointment.

QUEEN OF HEARTS.—A mild, amiable woman; reversed, has been crossed in love.

KNAVE OF HEARTS.—A gay young bachelor, who dreams only of pleasure; reversed, a discontented military man.

TEN OF HEARTS.—Happiness, triumph; reversed, some slight anxiety.

NINE OF HEARTS.—Joy, satisfaction, success; reversed, a passing chagrin.

EIGHT OF HEARTS.—A fair person's affections; reversed, indifference on their part.

SEVEN OF HEARTS.—Pleasant thoughts, tranquility; reversed, ennui, weariness.

ACE OF DIAMONDS.—A letter, soon to be received; and, if the card be reversed, containing bad news.

KING OF DIAMONDS.—A fair man—generally in the army—but both cunning and dangerous; if reversed, a threatened danger, caused by machinations on his part.

QUEEN OF DIAMONDS.—An ill-bred, scandal-loving woman; if reversed, she is to be greatly feared.

KNAVE OF DIAMONDS.—A tale-bearing servant, or unfaithful friend; if reversed, will be the cause of mischief.

TEN OF DIAMONDS.—A journey, or change of residence; if reversed, it will not prove fortunate.

NINE OF DIAMONDS.—Annoyance, delay; if reversed, either a family or a love quarrel.

EIGHT OF DIAMONDS.—Love-making; if reversed, unsuccessful.

SEVEN OF DIAMONDS.—Satire, mockery; reversed, a foolish scandal.

N. B.—In order to know whether the Ace, Ten, Nine, Eight, and Seven of Diamonds are reversed, it is better to make a small pencil-mark on each, to show which is the top of the card.

ACE OF SPADES.—Pleasure; reversed, grief, bad news.

KING OF SPADES.—An envious man, an enemy, or a dishonest lawyer, who is to be feared; reversed, impotent malice.

QUEEN OF SPADES.—A widow; reversed, a dangerous and malicious woman.

KNAVE OF SPADES.—A dark, ill-bred young man; reversed, he is plotting some mischief.

Tortures inflicted by Fakirs upon themselves.

TEN OF SPADES.—Tears, a prison; reversed, brief affliction.

NINE OF SPADES.—Tidings of a death; if reversed, it will be some near relative.

EIGHT OF SPADES.—Approaching illness; reversed, a marriage broken off, or offer refused.

SEVEN OF SPADES.—Slight annoyances; reversed, a foolish intrigue.

The court cards of Hearts and Diamonds usually represent person's of fair complexion; Clubs and Spades the opposite.

FOUR ACES, coming together, or following each other, announce danger, failure in business, and sometimes imprisonment. If one or more of them be reversed, the danger will be lessened, but that is all.

THREE ACES, coming in the same manner.—Good tidings; if reversed, folly.

TWO ACES.—A plot; if reversed, it will not succeed.

FOUR KINGS.—Rewards, dignities, honors; reversed, they will be less, but sooner received.

THREE KINGS.—A consultation on important business, the result of which will be highly satisfactory; if reversed, success will be doubtful.

TWO KINGS.—A partnership in business; if reversed, a dissolution of the same. Sometimes this only denotes friendly projects.

FOUR QUEENS.—Company, society; one or more reversed denotes that the entertainment will not go off well.

THREE QUEENS.—Morning calls; reversed, chattering and scandal, or deceit.

TWO QUEENS.—A meeting between friends; reversed, poverty, troubles, in which one will involve the other.

FOUR KNAVES.—A noisy party—mostly young people; reversed, a drinking bowl.

THREE KNAVES.—False friends; reversed, a quarrel with some low person.

TWO KNAVES.—Evil intentions; reversed, danger.

FOUR TENS.—Great success in projected enterprises; reversed, the success will not be so brilliant, but still it will be sure.

THREE TENS.—Improper conduct; reversed, failure.

TWO TENS.—Change of trade or profession; reversed, denotes that the prospect is only a distant one.

FOUR NINES.—A great surprise; reversed, a public dinner.

THREE NINES.—Joy, fortune, health; reversed, wealth lost by imprudence.

TWO NINES.—A little gain; reversed, trifling losses at cards.

FOUR EIGHTS.—A short journey; reversed, the return of a friend or relative.

THREE EIGHTS.—Thoughts of marriage; reversed, folly, flirtation.

TWO EIGHTS.—A brief love-dream; reversed, small pleasures and trifling pains.

FOUR SEVENS.—Intrigues among servants or low people, threats, snares and disputes; reversed, that their malice will be impotent to harm, and that the punishment will fall on themselves.

THREE SEVENS.—Sickness, premature old age; reversed, slight and brief indisposition.

TWO SEVENS.—Levity; reversed, regret.

Any picture-card between two others of equal value—as two tens, two aces, &c.—denotes that the person represented by that card runs the risk of a prison.

It requires no great efforts to commit these significations to memory, but it must be remembered that they are but what the alphabet is to the printed book; a little attention and practice, however, will soon enable the learner to form these mystic letters into words, and words into phrases; in other language, to assemble these cards together, and read the events, past and to come, their pictured faces pretend to reveal.

There are several ways of doing this; but we will give them all, one after another, so as to afford our readers an ample choice of methods of prying into futurity.

No. I.—DEALING THE CARDS BY THREES.

Take the pack of thirty-two selected cards (viz., the Ace, King, Queen, Knave, Ten, Nine, Eight, and Seven, of each suit), having before fixed upon the one you intend to represent yourself, supposing always you are making the essay upon your own behalf. If not, it must represent the person for whom you are acting. In doing this, it is necessary to remember that the card chosen should be according to the complexion of the chooser—King or Queen of Diamonds for a very fair person, the same of Hearts for one rather darker, Clubs for one darker still, and Spades only for one very dark indeed. The card chosen also loses its signification, and simply becomes the representative of a dark or fair man or woman, as the case may be.

This point having been settled, shuffle the cards, and either cut them or have them cut for you (according to whether you are acting for yourself or another person), taking care to use the *left* hand. That done, turn them up by *threes*, and every time you find in these triplets *two of the same suit*—such as two Hearts, two Clubs, &c.—withdraw the highest card and place it on the table before you. If the triplet should chance to be all of the same suit, the *highest* card is still to be the only one withdrawn; but should it consist of three of the *same value* but *different suits*, such as three Kings, &c., they are to be all appropriated. We will suppose that, after having turned up the cards three by three, you have been able to withdraw six, leaving twenty-six, which you shuffle and cut, and again turn up by threes, acting precisely as you did before, until you have obtained either *thirteen*, *fifteen*, or *seventeen* cards. Recollect that the number must always be uneven, and that the card representing the person for whom the essay is made must make one of it. Even if the requisite thirteen, fifteen, or seventeen have been obtained, and this one has not made its appearance, the operation must be recommenced. Let us suppose the person whose fortune is being read to be a lady, represented by the Queen of Hearts, and that fifteen cards have been obtained and laid out—in the form of a half circle—in the order they were drawn, viz., the Seven of Clubs, The Ten of Diamonds, the Seven of Hearts, the Knave of Clubs, the King of Diamonds, the Nine of Diamonds, the Ten of Hearts, the Queen of Spades, the eight of Hearts, the Knave of Diamonds, the Queen of Hearts, the Nine of Clubs, the Seven of Spades, the Ace of Clubs, and the Eight of Spades. Having considered your cards, you will find among them two Queens, two Knaves, two tens, three sevens, two eights and two nines; you are, therefore, able to announce,—

"The two Queens before me signify the re-union of friends, the two Knaves, that there is mischief being made between them. These two tens denote a change in profession, which, from one of them being between two sevens, I see will not be effected without some difficulty,—the cause of which, according to these *three* sevens will be illness. However, these two nines promise some small gain, resulting —so say these two eights—from a love affair."

You now begin to count *seven cards, from right to left*, beginning with the Queen of Hearts, who represents the lady you are acting for. The seventh being the King of Diamonds, you may say,—

"You often think of a fair man in uniform."

The next seventh card (counting the King of Diamonds as *one*) proves to be the Ace of Clubs; you add,—

"You will receive from him some very joyful tidings; he, besides, intends making you a present."

Count the Ace of Clubs as "one," and proceeding to the next seventh card, the Queen of Spades, you resume,—

"A widow is endeavoring to injure you, on this very account; and" (the seventh card, counting the Queen as one, being the Ten of Diamonds) "the annoyance she gives you will oblige you to either take a journey or change your residence; but" (this Ten of Diamonds being imprisoned between two sevens) "your journey or removal will meet with some obstacle."

On proceeding to count as before, calling the Ten of Diamonds one, you will find the seventh card prove to be the Queen of Hearts herself, the person for whom you are acting, and may therefore safely conclude by saying,—

"But this you will overcome of yourself, without needing any one's aid or assistance."

Now take the two cards at either extremity of the half circle, which are, respectively, the Eight of Spades and the Seven of Clubs, unite them, and continue,—

"A sickness, which will lead to your receiving a small sum of money."

Repeat the same manœuvre, which brings together the Ace of Clubs and the Ten of Diamonds,—

"Good news, which will make you decide on taking a journey, destined to prove a very happy one, and which will occasion you to receive a sum of money."

The next cards united being the Seven of Spades and the Seven of Hearts, you say,—

"Tranquility and peace of mind, followed by slight anxiety, quickly succeeded by love and happiness."

Then come the Nine of Clubs and the Knave of Clubs, foretelling—

"You will certainly receive money, through the exertions of a clever dark young man—Queen of Hearts and King of Diamonds—which comes from the fair man in uniform; this rencontre announces some great happiness in store for you, and complete fulfillment of your wishes. Knave of Diamonds and Nine of Diamonds—Although this happy result will be delayed for a time, through some fair young man, not famed for his delicacy. Eight of Hearts and Ten of Hearts—Love joy and triumph. The Queen of Spades, who remains alone, is the widow who is endeavoring to injure you, and who finds herself abandoned by all her friends!"

Now gather up the cards you have been using, shuffle, and cut them

with the left hand, and proceed to make them into three packs by dealing one to the left, one in the middle and one to the right; a fourth is laid aside to form "a surprise." Then continue to deal the cards to each of the three packs in turn, until their number is exhausted, when it will be found that the left-hand and middle packs contain each five cards, whilst the one on the right hand consists of only four.

Now ask the person consulting you to select one of the three packs. We will suppose this to be the middle one, and that the cards comprising it are the Knave of Diamonds, the King of Diamonds, the Seven of Spades, the Queen of Spades, and the Seven of Clubs. These by recollecting our previous instructions regarding the individual and relative signification of the cards, are easily interpreted as follows:—

"The Knave of Clubs—A fair young man, possessed of no delicacy of feeling, who seeks to injure—the King of Diamonds— a fair man in uniform —Seven of Spades—and will succeed in causing him some annoyance—the Queen of Spades—at the instigation of a spiteful woman—Seven of Clubs—but by means of a small sum of money matters will be finally easily arranged."

Next take up the left-hand pack, which is "for the house,"—the former one having been for the lady herself. Supposing it to consist of the Queen of Hearts, the Knave of Clubs, the Eight of Hearts, the Nine of Diamonds, and the Ace of Clubs, they would read thus:—

"Queen of Hearts—The lady whose fortune is being told is, or soon will be, in a house—Knave of Clubs—where she will meet with a dark young man who—Eight of Hearts—will entreat her assistance to forward his interests with a fair girl—Nine of Diamonds—he having met with delays and disappointment—Ace of Clubs—but a letter will arrive announcing the possession of money, which will remove all difficulties."

The third pack is "for those who did not expect it," and will be composed of four cards; let us say the Ten of Hearts, Nine of Clubs, Eight of Spades, and Ten of Diamonds, signifying—

"The Ten of Hearts—An unexpected piece of good fortune and great happiness—Nine of Clubs—caused by an unlooked-for-legacy—Eight of Spades—which joy may perhaps be followed by a slight sickness—Ten of Spades—the result of a fatiguing journey."

There now remains on the table only the card intended for "the surprise." This, however, must be left untouched, the other cards gathered up, shuffled, cut, and again laid out in three packs, not forgetting at the first deal to add a card to "the surprise." After the different packs have been duly examined and explained, as before described, they must again be gathered up, shuffled, &c., indeed, the whole operation repeated, after which the three cards forming "the surprise" are examined; and supposing them to be the Seven of Hearts, the Knave of Clubs, and the Queen of Spades, are to be thus interpreted:—

"Seven of Hearts—Pleasant thoughts and friendly intentions—

Knave of Clubs—of a dark young man—Queen of Spades—relative to a malicious dark woman, or widow, who will cost him much unhappiness."

No. 2.—DEALING THE CARDS BY SEVENS.

After having shuffled the pack of thirty-two selected cards—which, as we before stated, consist of the Ace, King, Queen, Knave, Ten, Nine, Eight, and Seven, of each suit,—either cut them yourself, or, if acting for another person, let that person cut them, taking care to use the *left* hand. Then count seven cards, beginning with the one lying on the top of the pack. The first six are useless, so put them aside, and retain only the seventh, which is to be placed face uppermost on the table before you. Repeat this three times more, then shuffle and cut the cards you have thrown on one side, together with those remaining in your hand, and tell them out in sevens as before, until you have thus obtained twelve cards. It is, however, indispensable that the one representing the person whose fortune is being told should be among the number; therefore, the whole operation must be recommenced in case of it not having made its appearance. Your twelve cards being now spread out before you in the order in which they have come to hand, you may begin to explain them as described in the manner of dealing the cards in threes,—always bearing in mind both their individual and relative signification. Thus, you first count the cards by sevens, beginning with the one representing the person for whom you are acting, going from *right* to *left*. Then take the two cards at either extremity of the line or half circle, and unite them, and afterwards form the three heaps or packs and "the surprise" precisely as we have before described. Indeed the only difference between the two methods is the manner in which the cards are obtained.

No. 3.—DEALING THE CARDS BY FIFTEENS.

After having well shuffled and cut the cards, or, as we have before said, had them cut, deal them out in two packs, containing sixteen cards in each. Desire the person consulting you to choose one of them; lay aside the first card, to form "the surprise;" turn up the other fifteen, and range them in a half circle before you, going from left to right, placing them in the order in which they come to hand, and taking care to remark whether the one representing the person for whom you are acting be among them. If not, the cards must be all gathered up, shuffled, cut, and dealt as before, and this must be repeated until the missing card makes its appearance in the pack chosen by the person it represents. Now proceed to explain them—first, by interpreting the meaning of any pairs, triplets, or quartettes among them; then by counting them in sevens, going from right to left, and beginning with the card representing the person consulting you; and lastly, by taking the cards at either extremity of the line and pairing them. This being done, gather up

the fifteen cards, shuffle, cut, and deal them so as to form three packs of five cards. From each of these three packs withdraw the topmost card, and place them on the one laid aside to form "the surprise," thus forming four packs of four cards each.

Desire the person for whom you are acting to choose one of these packs "for herself," or "himself," as the case may be. Turn it up, and spread out the four cards it contains, from left to right, explaining their individual and relative signification. Next proceed in like manner with the pack on your left hand, which will be "for the house;" then the third one, "for those who do not expect it;" and lastly, "the surprise."

In order to render our meaning perfectly clear, we will give another example. Let us suppose that the pack for the person consulting you is composed of the Knave of Hearts, the Ace of Diamonds, the Queen of Clubs, and the Eight of Spades *reversed*. By the aid of the list of meanings we have given, it will be easy to interpret them as follows:—

"The Knave of Hearts is a gay young bachelor—The Ace of Diamonds—who has written, or will very soon write, a letter—the Queen of Clubs—to a dark woman—Eight of Spades reversed—to make proposals to her, which will not be accepted."

On looking back to the list of significations, it will be found to run thus:—

KNAVE OF HEARTS.—A gay young bachelor, who thinks only of pleasure.

ACE OF DIAMONDS.—A letter, soon to be received.

QUEEN OF CLUBS.—An affectionate woman, but quick tempered and touchy.

EIGHT OF SPADES.—If reversed, a marriage broken off, or offer refused.

It will thus be seen that each card forms, as it were, a phrase, from an assemblage of which nothing but a little practice is required to form complete sentences. Of this we will give a further example, by interpreting the signification of the three other packs—"For the house," "for those who do not expect it," and "the surprise."

The first of these, "for the house," we will suppose to consist of the Queen of Hearts, the Knave of Spades *reversed*, the Ace of Clubs, and the Nine of Diamonds, which reads thus:—

"The Queen of Hearts is a fair woman, mild and amiable in disposition, who — Knave of Spades reversed — will be deceived by a dark, ill-bred young man—the Ace of Clubs—but she will receive some good news, which will console her—Nine of Diamonds—although it is probable that the news may be delayed."

The pack "for those who do not expect it," consisting of the Queen of Diamonds, the King of Spades, the Ace of Hearts *reversed*, and the Seven of Spades, would signify,—

"The Queen of Diamonds is a mischief-making woman—the King of Spades—who is in league with a dishonest lawyer—Ace of Hearts

reversed—they will hold a consultation together—Seven of Spades—but the harm they will do will soon be repaired."

Last comes "the surprise," formed by, we will suppose, the Knave of Clubs, the Ten of Diamonds, the Queen of Spades, and the Nine of Spades, of which the interpretation is,—

"The Knave of Clubs is a clever, enterprising young man—Ten of Diamonds—about to undertake a journey—Queen of Spades—for the purpose of visiting a widow—Nine of Spades—but one or both of their lives will be endangered."

No. 4.—THE TWENTY-ONE CARDS.

After having shuffled the thirty-two cards, and cut, or had them cut, with the *left hand*, withdraw from the pack the first eleven, and lay them on one side. The remainder—twenty-one in all—are to be again shuffled and cut. That done, lay the topmost card on one side to form "the surprise," and range the remaining twenty before you, in the order in which they come to hand. Then look whether the card representing the person consulting you be among them; if not one must be withdrawn from the eleven useless ones, and placed at the right extremity of the row,—where it represents the missing card, no matter what it really be. We will, however, suppose that the person wishing to make the essay is an officer in the army, and consequently represented by the King of Diamonds, and that the twenty cards ranged before you are—the Queen of Diamonds, the King of Clubs, the Ten of Hearts, the Ace of Spades, the Queen of Hearts *reversed*, the Seven of Spades, the Knave of Diamonds, the Ten of Clubs, the King of Spades, the Eight of Diamonds, the King of Hearts, the Nine of Clubs, the Knave of Spades *reversed*, the Seven of Hearts, the Ten of Spades, the King of Diamonds, the Ace of Diamonds, the Seven of Clubs, the Nine of Hearts, the Ace of Clubs. You now proceed to examine the cards as they lay, and perceiving that all the four Kings are there, you can predict that great rewards await the person consulting you, and that he will gain great dignity and honor. The two Queens, one of them reversed, announce the re-union of two sorrowful friends; the three Aces foretell good news; the three Knaves, one of them reversed, quarrels with some low person; the three Tens, improper conduct.

You now begin to explain the cards, commencing with the first on the left hand, viz: the Queen of Diamonds. "The Queen of Diamonds is a mischief-making, underbred woman—the King of Clubs—endeavoring to win the affections of a worthy and estimable man—Ten of Hearts—over whose scruples she will triumph—Ace of Spades—the affair will make some noise—Queen of Hearts, reversed—and greatly distress a charming fair woman who loves him—Seven of Spades—but her grief will not be of long duration. Knave of Diamonds—an unfaithful servant—Ten of Clubs—will make away with a considerable sum of money—King of Spades—and will be brought to trial—Eight of Diamonds—but saved from punishment through a woman's agency.

King of Hearts— a fair man of liberal disposition—Nine of Clubs—will receive a large sum of money—Knave of Spades, *reversed*—which will expose him to the malice of a dark youth of coarse manners. Seven of Hearts—pleasant thoughts, followed by—Ten of Spades—great chagrin—King of Diamonds—await a man in uniform, *who is the person consulting me* — Ace of Diamonds — but a letter he will speedily receive—Seven of Clubs—containing a small sum of money —Nine of Hearts—will restore his good spirits—Ace of Clubs—which will be further augmented by some good news." Now turn up "the surprise"—which we will suppose to prove the Ace of Hearts—a card that predicts great happiness, caused by a love-letter, but which making up the four Aces, shows that this sudden joy will be followed by great misfortunes."

Now gather up the cards, shuffle, cut, and form into three packs, at the first deal laying one aside to form "the surprise." By the time they are all dealt out, it will be found that the two first packets are each composed of seven cards, whilst the third contains only six.

Desire the person consulting you to select one of these, take it up, and spread out the cards, from *left* to *right*, explaining them as before described.

Gather up the cards again, shuffle, cut, form into three packs (dealing one card to the surprise), and proceed as before. Repeat the whole operation once more; then take up the three cards forming the surprise, and you then give their interpretation.

We may remark that no matter how the cards are dealt, whether by threes, sevens, fifteens or twenty-one, when those lower than the Knave predominate, it foretells success; if Clubs are the most numerous, they predict gain, considerable fortune, &c.; if picture-cards dignity and honor; Hearts, gladness, good news; Spades, death or sickness. These significations are necessarily very vague, and must of course be governed by the position of the cards.

SEYMOUR'S DREAMS AND THEIR INTERPRETATION.

To dream of—

A LION.—Portends future dignity. (Captive) Lasting friendship. (Surprised by one) Treachery on the part of a friend. (To kill one) Success, rapid fortune. (To overcome one) Great success. (To hear one roaring) Danger.

A LIONESS.—Security, benevolence, watchfulness.

A LION'S CUB.—Friendship, protection.

A TIGER.—Fierce enmity. (To kill one) Great triumph obtained over enemies. (To pursue one) A trap laid which the dreamer will know how to avoid.

A LEOPARD.—Ostentation, wickedness. (To surprise one) Pride brought down. (To pursue one) Triumph over evil reports.

A Bear.—Danger, persecution. (To kill one) Honor, dignity and power. (To pursue one) Annoying persecution, from which the dreamer will find it difficult to extricate himself.

An Elephant.—Power. (To mount one) Foolish and injurious ostentation. (To feed one) A service which will be rendered the dreamer.

A Zebra.—Betrayal by a friend.

A Wild Boar.—Bitter enemies. (To chase one) Useless labors. (To kill one) A victory gained by enemies. (Furious) Separation.

An Ape.—Enemies, deceit.

A Camel.—Riches. (A caravan) A quickly dissipated fortune.

A Porcupine.—Business embarrassments.

A Tortoise or Turtle.—Delays and vexations in business. (To eat) Adjustment of affairs.

A Serpent.—Ingratitude, betrayed friendship. (Uncoiled) Treason of some one under obligations to the dreamer. (Hydra-headed) Temptations, subtlety.

Worms.—Contagious disease.

A Horse.—Good fortune. (To mount one) Success in enterprises. (To kill one) Disunion, grief. (Black) Partial success. (White) Unexpected good fortune. (To see one wounded) Failure in undertakings. (To shoe one) Good luck.

A Mare.—Abundance.

An Ass.—A quarrel between friends. (Reposing) Security. (Trotting) Disappointed hopes. (To hear one bray) Dishonor. (To see one's ears) Great scandal. (To kill one) Loss. (One heavily laden) Profit. (To shoe one) Hard and useless toil.

A Mule.—Obstinacy, loss of a lawsuit.

A Cow.—Prosperity, abundance.

A Calf.—Certain gain.

A Bull.—Gain. (To kill one) Affliction. (To drive one) Gaiety. (Black) Deception, cheating. (In Motion) A secret divulged. (At work) Fortune. (Drinking) A theft. (Without horns) Peculation. (Fighting with another) Fraternal affection.

A Goat.—(White) Prosperity. (Black) Sickness, an uncertain lawsuit.

A Stag.—Gain. (To kill one) Scandal propagated in the neighborhood. (To chase one) Loss through a failure in business.

A Fawn.—Peril.

A Pig.—Assured gain.

A Ram.—A shameless Person.

A Sheep.—Great gain.

Lambs.—(In the fields) Peace, tranquillity. (To keep them) Profit. (To carry one) Success. (To buy one) Great Surprise. (To kill one) Secret grief. (To find one) Gain of a lawsuit. (To eat) Tears.

A Cat.—Treason. (To kill one) An averted danger. (Enraged) Family quarrels.

A Dog.—(To play with one) To suffer for former extravagance.

(To hunt with one) Hope. (One running) Loss of a lawsuit. (To hear one howling) Great danger. (To lose one) Want of success. (One frisking about) Loss of a friend. (Two fighting) A warning to beware of false friends. (One barking) Alarm, quarrels.

A Hare.—Fear, innocence. (To kill one) Profit. (One running) Great wealth quickly dissipated.

A Rabbit.—(Black) Trouble. (White) Friendship. (A warren) Expensive pleasures.

Rats.—Secret enemies, treason. (White) Triumph of the dreamer over them.

Mice.—Business affairs embarrassed through the machinations o dangerous friends.

A Weasel.—Cunning.

A Fox.—A ruse to which the dreamer will fall a victim. (Killed) Triumph over enemies. (Petted) Abuse of confidence, unfortunate undertaking.

A Wolf.—Enmity. (To kill one) Gain, success. (To pursue one) Dangers averted or overcome.

A Cock.—Pride, success, power. (A fight between two) Expensive follies.

A Hen.—Profit, considerable gain. (Clucking) Consolation. (Laying) Good fortune, joy. (With chicks) Precarious favor.

A Chicken.—Lasting friendship, innocence. (To kill one) Delay in money affairs.

A Duck or Goose.—Profit and pleasure. (To kill one) Misfortune. (To catch one) Snare laid for the dreamer.

A Turkey.—Injurious folly.

A Pheasant.—Good fortune. (To kill one) Peril. (To carry one) Honor.

A Peacock.—Pride, vanity, unbounded ambition. (Spreading its tail) Ostentation. (Screaming) an approaching storm, which will do some damage to the dreamer.

Larks.—Riches. (Roasted) An accident in the dreamer's house.

An Eagle.—(On the wing) Ambition. (To kill one) Gratified wishes. (To eat one) Deep grief. (To see one dead) A loss.

A Vulture.—A bitter enemy. (To kill one) Triumph over foes. (To see one devouring its prey) A good omen of returning fortune.

A Falcon.—Increase of fortune. (On the wrist) Pleasure.

A Sparrow-Hawk.—Undying hatred.

A Screech-Owl.—Near death of a relation.

A Dove.—Happiness at home.

Turtle-Doves.—Fidelity, love.

A Pigeon.—Reconciliation.

A Raven.—Misfortune, bad omen. (A troop) Disasters. (Croaking) Mourning, sadness. (On the wing) Tidings of a death.

A Crow.—Refusal of an offer of marriage.

Storks.—Robbery. (In winter) Some great misfortune.

Swans.—Riches, if the dreamer does not reveal his dream to anyone.

A Cuckoo.—A bad omen. (To hear one) Sign of mourning.

A Swallow.—Complete success in all enterprises. (To see its nest) Happiness and good fortune. (For it to enter the dreamer's house) Lasting friendship.

A Blackbird.—Scandal, deceit.

A Nightingale.—A happy and well-assorted marriage.

A Parrot.—Slander, a dangerous neighbor.

Birds.—A journey. (Singing) Profit, pleasure, and success.

A Nest.—A happy omen, increase of fortune.

A Canary.—Death of a friend, sudden departure.

Reptiles.—A cunning and dangerous enemy.

A Crocodile.—A catastrophe.

Frogs.—Distrust. (To see them hopping) Annoyance, vexation.

Toads —Disgust.

Bees.—Gain, profit. (To catch them) Success. (To be stung by them) A loss at law.

Flies.—Jealousy excited by the dreamer's success.

A Spider.—(At night) Success, money. (In the morning) A Lawsuit. (To kill one) Pleasure.

A Butterfly.—Inconstancy.

Fleas, Etc.—Weariness, disgust for life. (To kill one) Triumph obtained over enemies.

A Leech.—Help, protection.

A Grasshopper.—Loss of the proceeds of a harvest.

A Cockchafer.—Bad harvest.

Wasps.—Annoyance caused by enemies.

Ants.—Idleness, negligence.

Lizards.—Ambush laid by distant enemies for the dreamer.

Snail.—Debauchery, Infidelity.

Fish.—Joy, success. (Red) Delight, contentment. (Dead) Quarrels, suffering. (To catch them) Will be deceived by friends.

Salmon.—Deceit. (To eat) Disunion in the family circle.

Trout.—Rays of hope.

Mackerel.—Robbery, bad conduct.

Soles.—Poverty, misery.

Eels.—(Alive) Labor. (Dead) Satisfied vengeance.

Oysters.—Disgust, gluttony. (To eat them) Low pleasures.

Crabs.—A ruinous lawsuit.

Apples.—Gain, profit. (To be eating) Disappointment.

Pears.—Treachery. (To eat) Tidings of a death. (To gather) approaching festivities.

Plums,—Pleasure, happiness. (Green) Unchanging friendship. (Dried) Obstacles to the dreamer's wishes. (Out of season) Danger.

Peaches—Pleasure, contentment.

Apricots,—Health, contentment.

Almonds.—Peace, happiness.

An Almond-Tree.—Success in business.

Cherries.—Health. (To gather them) Deception by a woman. (To eat them) Love.

CURRANTS.— Red) Friendship. (White) Satisfaction. (Black) Infidelity.

A POMEGRANATE.—Power.

FIGS.—Momentary pleasure. (Dried) Festivity. (Green) Hope. (To eat them) Reverses.

STRAWBERRIES.—Unexpected good fortune.

A MELON.—Hope, success.

CHESTNUTS.—Home troubles.

NUTS.—Gratified ambition. (If dry) Troubles and difficulties.

ORANGES.—Amusement. (To eat one) Pleasure.

MEDLARS.—Short-lived happiness.

OLIVES.—Dignities, honors.

GRAPES.—Rejoicings, enjoyment. (To eat them) Joy, gain. (To gather them) Considerable increase of fortune. (To throw them away) Loss, care and bitterness. (To trample them under foot) Abundance.

THE VINTAGE.—Great gain.

FRUITS IN GENERAL.—Rejoicings, gain, profit. (To eat them) A sign that the dreamer will be deceived by a woman. (To throw them away) Troubles caused by the envy of others.

A GARDEN.—Happiness, bright days to come. (Well kept) Increase of fortune. (In disorder) Losses, failure in business.

FLOWERS.—Happiness. (To gather) Lasting friendship. (To cast away) Despair, quarrels.

A BOUQUET.—(To carry one) Marriage. (To destroy one) Separation. (To throw one away) Displeasure.

A GARLAND.—Hope.

ROSES.—Always of happy omen. (Full blown) Health, joy and abundance. (Faded) Success, prompt but dangerous. (White) Innocence. (Red) Satisfaction. (Yellow) Jealousy.

THORNS.—Pain, disappointment. (To be pricked by them) Loss of money.

MYRTLE.—Declaration of love.

ORANGE BLOSSOMS.—Approaching marriage.

VIOLETS.—Complete success in all undertakings. (Out of season) Newly awakened affection.

LAUREL.—Honor, gain.

HOLLY.—Annoyance.

THISTLE.—Folly, approaching dispute.

CYPRESS.—Despair, death of a cherished object.

VEGETABLES.—Wearisome toil. (To gather them) Quarrels. (To eat them) Losses in business.

CABBAGE.—Health, long life.

CAULIFLOWER.—Sickness, infidelity.

BEANS.—Criticism. (Green) Considerable loss.

PEAS.—Good fortune.

ASPARAGUS.—Profit, success.

ARTICHOKES.—Pain, embarrassment.

TURNIPS.—Annoyance, disappointment.

CUCUMBER.—Serious indisposition.
ONIONS.—Dispute with inferiors.
LEEKS.—Labor.
LETTUCE.—Poverty.
GARLIC.—A woman's deception.
RUE.—Family annoyances.
HERBS.—Prosperity. (To eat) Grief.
CORN.—Riches.
HAY.—Abundance, happiness. To mow it) Grief.
WHEAT.—Money.
BARLEY.—Good fortune.
STRAW.—Poverty.
THE HARVEST.—Wealth gained by a country life.
A REAPER.—A picnic party.
MILLS.—A legacy from a relative.
TO GRIND.—(Corn) Abundance. (Pepper) Affliction. (Coffee) Sleeplessness.
A BARN.—(Full) Wealthy marriage. (Empty) Distress. (On fire) Considerable gain.
TREES.—(Green) Hope. (Shattered by a storm) Domestic quarrels. (Withered) Grief. (Leafless) Deceit. (In bud) Success. (Cut down) A robbery. (To climb one) Change of employment.
GREEN OAK.—Health, strength. (Cut down or dead) Heavy losses.
ALMOND TREE.—Success in business.
SERVICE TREE.—Grief and pain.
PALM.—Honor, power, victory.
PINE.—Danger.
APPLE TREE.—Good news. (If dead) The reverse.
ACORN.—Evil reports.
BUSH.—Irreparable fault.
LEAVES.—Transient indisposition.
FOREST.—Loss and shame.
FIELDS.—Joy, good health, and domestic happiness.
MOUNTAIN.—Good fortune. (Covered with snow) A favor granted.
PRECIPICE.—Snares. (To fall down one) Treason on the part of a friend.
CAVERN.—Quarrel, loss.
A LANDSCAPE.—Unexpected gain.
THE SEA.—Long journey.
A SHIP.—Fulfillment of wishes. (In danger) Unexpected good fortune.
A SHIPWRECK.—Peril to the dreamer.
TO NAVIGATE A VESSEL.—Approaching journey.
WATER.—(To drink it) False security. (To fall into) Reconciliation. (To bathe in running) Disappointment. (In stagnant) Misfortune.
TO TAKE A BATH.—Approaching marriage. (Too hot) Separation. (Too cold) Grief.
THE DELUGE.—Evil reports.

A River.—Success in enterprises. (Troubled) Vexation. (To fall in) Attempts of enemies. (To throw one's self in) Confusion in affairs.

A Rock.—Annoyance. (To climb over) Difficulties overcome.

A Brook.—(Clear and limpid) Lasting friendship. (Troubled) Domestic quarrels.

A Moat.—Ditto. (Filled with dead fish) Famine.

A Fountain.—Abundance, health.

A Ditch.—Bankruptcy.

A Port.—Discovery of a secret.

A Well.—(To draw water from one) Good fortune. (To fall in one) Peril.

The Sky.—Happiness. (Pure and serene) A peaceful life. (Clouded) Misfortune.

Thunder.—Danger. (To see a thunderbolt fall) Death of a friend.

Lightning.—A love quarrel.

An Eclipse.— (Of the sun) Loss. (Of the moon) Profit.

The Sun. — (Bright) Discovery of secrets. (Clouded) Bad news. (Rising) Success. (Setting) Losses.

The Moon.—Love. (Shining Brightly) Continual pleasure. (Overclouded) Sickness, danger of death of some person beloved by the dreamer. (At the full) Wealth. (New) Awakening affection. (On the decline) Deceit. (Red) Renown.

Stars.—Happiness. (Pale) Affliction. (Shooting) Death of a relative.

Wind.—(For a sailor) Approaching storm. (For any one else) Hope of happiness.

Whirlwind.—Danger, scandal.

Rain.—A legacy or present.

Hail.—Trouble and sadness.

Ice.—Betrayed confidence.

Snow.—Good Harvest, profit.

A Storm.—Outrage, peril.

Mud.—Riches.

A Rainbow.—Separation.

A Church.—A heritage. (To pray there) Deceit. (To speak aloud in) Domestic quarrels.

A Sermon.—Weariness, Sleeplessness.

A Blessing or Benediction.—A forced marriage.

A Procession.—Constancy in love.

Funeral Obsequies.—Unexpected heritage.

A Prelate.—Legacy from a distant relative.

A Bishop.—Death of a distant relative.

A Corpse.—News of the Living. (Drowned) Love quarrels.

A Coffin.—Rupture, loss.

A Burying Ground.—News of a death.

A Grave—(Open) Loss of a friend). (Filled up) Good Fortune.

A Cross.—Remorse. (To carry one) Protection.

Funeral Service.—A Legacy.

Bells.—Quarrels, alarm, misfortunes.
Burial.—Marriage.
To Disinter a Corpse.—Infidelity.
Mourning:—Approaching happiness, invitation to a ball or wedding.
Epitaph.—Indiscretion.
A Skeleton.—Disgust.
To Dream of the Dead.—Tidings of the Living. (To speak to) Long life. (To touch or kiss) Grief, vexation.
Marriage or a Wedding.—Unexpected dangers, troubled happiness.
The Altar.—Prosperity.
The Ring.—Approaching marriage.
A Kiss.—Love.
Tears.—Pleasure, happiness.
Laughter.—Troubled happiness.
Articles of Dress.—Annoyances. (White) Innocence, candor. (Black) Death of a friend. (Dirty or torn) Approaching sadness and misfortune.
Shoes.—Advantageous speculation. (Much worn) A speedy journey.
Gloves.—Brief pleasure.
Gauze.—Affected modesty.
Ribbons.—Prodigality.
Feathers.—(White) Great joy, friendship. (Black) Hindrance, loss.
Pearls.—Tears. (To tread them) Ennui, distress.
Diamonds.—Brief and false happiness. (To find) loss. (To sell) Great peril.
Velvet.—Honor and profit.
Satin or Silk.—Gain.
Taffetas.—Badly acquired wealth.
Linen.—Fortune, abundance.
A Veil.—Approaching marriage. (Black) Death or separation.
A Necklace.—Annoyance, jealousy.
Rings.—Approaching marriage.
Embroidery.—Love.
A Mantle.—A cunning deceit to be practised on the dreamer.
A Muff.—Caprice, ostentation.
A Fan.—Pride.
Pins.—Contradiction.
Needles.—Disappointment in love.
Scissors or Knives.—Enemies, hatred.
A Thimble.—Change of employment.
A Needlecase, or Etui.—Discovery of a secret.
A Chain.—Union. (To break it) Rupture.
Letter.—A discovery. (To receive) Good news coming from afar.
A Postman.—Tidings of a friend.
A Watch.—Good employment of time.
A Mirror.—Treason on the part of a friend. (Broken) Death of a child.

THREAD.—Intrigue. (To split it) A secret betrayed. (To entangle it) Confusion in affairs. (To break it) Failure.
PAPER.—Tidings of a friend or relation. (Colored) Deceit. (Painted Brief happiness.
PENS.—A Letter to come,
INK.—Reconciliation. (Upset) Separation.
SEAL, OR SEALING WAX.—A marriage of inclination.
OF WRITING.—Pleasant and profitable discovery.
OF READING.—Dangerous inclinations. (Romances) Brief pleasures. (Serious books) Rapid advancement.
OF PLAYING AT CHESS.—Embarassed affairs.
OF PLAYING AT DRAUGHTS.—Losses, disappointment in love.
GAMES OF CHANCE.—Severe losses. (To lose) Sudden adversity. (To gain) Deep sorrow.
GAMES OF CARDS.—Disputes, hatred.
INNOCENT SPORTS.—Pleasure followed by regret.
A BALL.—Perfidy.
DANCING.—A trifling legacy. (To see it) Disgust for life.
SINGING.—A speedy vexation.
MUSIC.—Pleasure, ease.
AN OPERA.—Pleasure followed by pains.
A THEATRE.—Loss of money or friends, sadness.

To dream of being met or accosted by—
A LADY.—Humiliation.
A PRINCE.—Honor and profit.
A MAN. — Evil speaking. (Handsome) Newly awakened love. (Ugly) Domestic quarrels. (Black) a loss.
A WOMAN.—Deceit. (Fair) Love. (Ugly) Scandal.
A CHILD.—(Pretty) Pleasure, joy. (Ugly) Threatened danger. (To see it running) Difficulties in business.
A LOVER.—Trouble. (To deceive him) Dispute.
A RIVAL.—Family quarrels.
A FRIEND.—Quarrel and reconciliation.
A BARBER.—Deceit.
A SHEPHERD.—Malice.
A LAME MAN.—Misfortunes in business.
A BLIND MAN.—False friends.
A BAKER,—Gain.
A HANGMAN.—Premature death.
A BRIGAND.—Fear.
A WOODCUTTER.—Labor without profit.
A PRIEST.—Reconciliation.
A CARDINAL.—Unexpected gain.
A HORSEMAN.—Pride. (Overthrown) Danger.
A POLICEMAN.—Trouble.
A NURSE.—Long life.
A GRANDPARENT.—A legacy.

An Uncle.—Advantageous marriage.
A Parent.—Good news.
A Hermit.—A treacherous friend.
A Beggar.—Unexpected help.
A Judge.—Punishment.
An Unknown Person.—Sudden return of a long-lost friend.
A Jew.—A trick to be practised on the dreamer.
A Laborer.—Conjugal happiness and increase of fortune.
A Footman.—Dangerous journey, enemies.
A Sailor.—Tidings from across the sea.
A Doctor.—Honor, happiness.
A Carpenter.—Arrangement of affairs.
A Soldier.—Quarrels.
A Dwarf.—Great Dangers.
A Negro.—Vexation.
A Workman.—Success in business.
A Page—Abuse of confidence.
A Waiting Maid.—Art and suspicion.
A Patrol.—A trifling loss.
A Pilgrim.—A good omen.
A Painter.—A long and happy life.
A Water-Carrier.—Gain.
A Porter or Porteress.—Scandal.
A Mayor.—Malice.
A Queen.—Prosperity.
A Cobbler.—Long and ill-paid toil.
A Secretary.—Fortune.
A Lawyer.—A friend's marriage.
A Locksmith.—Robbery.
A Tailor.—Infidelity.
A Sculptor.—Profit.
A Dyer.—Embarassed affairs.
A Turk.—Approaching subjugation.
A Money-Lender.—Persecution.
A Valet.—Secret enemies.
An Aged Man.—Prudence.
An Aged Woman.—Scandal, evil speaking.
A Villager.—Gaiety, pleasure.

To dream of eating or drinking—
Bread.—Profit to the dreamer. (White) Lasting affection. (Black) Inconstancy.
Butter.—Great surprise. (To make it) A legacy from an aged friend.
Cheese.—Vexation, followed by ultimate success.
Biscuit.—Great rejoicings. Boiled Meat.—Melancholy.
Cakes.—Meeting with friends.
Roast Meat.—A kind reception. Pork.—Gain, profit.

VEAL.—Assured success. HAM.—Happiness.
SAUSAGES.—Affliction. (To make) Sickness.
A RAGOUT.—Mischief made by a talkative woman.
SOUP.—Return of health or fortune.
A CAPON.—Deceived affections. EGGS.—Riches.
MACCARONI.—Distress. MILLET.—Poverty.
RICE.—Talking. HONEY.—Success in business.
SALAD.—Embarassments. SARDINES.—Treachery.
TARTS.—Discovery of a secret. (To make) Vexation.
PASTRY.—Pain, illness, annoyance.
PRESERVES.—Loss of time and money.
SUGAR-PLUMS.—Reverse of fortune.
BON-BONS.—Woman's wishes. SALT.—Wisdom.
MUSTARD.—Quarrels. PEPPER.—Vexation.
VINEGAR.—Labor in vain. (White) Misfortunes in business. (Red) Insult offered to some one dear to the dreamer.
OIL.—Abundant crops. OYSTERS.—Low pleasures.
HUNGER.—Success. THIRST.—Affliction.
A KITCHEN.—Arrival of a friend.
AN OVEN.—Ease, riches. (Heated) Feasting.
FIRE.—Approaching quarrel. (Small and bright) Good news.
SMOKE.—Brief joy, false glory.
A CELLAR.—(Full) Passing renown. (Empty) Lasting Health.
BOTTLES.—A feast. (Empty) Sickness.
A CORKSCREW.—An inquisitive friend.
WINE.—Prosperity. (White) The friendship of great personages. (Red) Joy, happiness. (Upset) A disaster in the family.
BRANDY.—Degrading pleasures. LIQUORS.—Speedy good fortune.
CIDER.—Distant heritage. MILK.—Love affairs.
CHOCOLATE.—Dangerous illness. COFFEE.—Dissipation.
TEA.—Rest, repose. DINNER PARTY.—Forgiveness, reconciliation
A FEAST.—Approaching troubles. A SUPPER.—News of a birth.
PLATE.—A meeting of friends.
WAX LIGHTS.—Widowhood, or birth.
TORCHES.—Invitation to a wedding. LAMPS.—Pride, ostentation.
A STRANGE ROOM.—Success. A STRANGE BED.—Security.
A SERENADE.—News of a marriage.
TO HEAR A FLUTE.—News of a birth.
A GUITAR.—Bad habits, deceit. A FLAGEOLET.—A Wedding.
A QUARREL.—Constancy, friendship. (Between friends) Speedy reconciliation. (Between lovers) Lasting affection.
A CHALLENGE.—Rupture. (To send one) Brief happiness.
A DUEL.—A projected party, which will come to nothing.
SWORDS.—Misfortune. PISTOLS.—Anger.
MONEY.—Losses in business. (To melt it) Dissapointment. (To find it) A discovery made to late. (To throw it away) Bitter chagrin. (To change it) Great anger.
A GIFT.—(From a man) Danger. (From a woman) Spite.

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